

# A ryght no=

table sermon/made by Doctoꝝ  
Martyꝝ Luther / vppon the twentieth  
Chapter of Johan/ of absolution and the  
true vse of the keyes / full of great cōfoꝝ-  
te. In the which also it is intreated of the  
mynysters of the Church/ and of Schole-  
maisters/ what is due vnto them.

Ande of the hardnes and softes-  
nes of the harte of  
manne.



**[Johan. xx.]**

Whose synnes soeuer ye remitte/ they are  
remytted vnto them / and whose synnes  
soeuer ye retayne/ they are retayned.

## IMPRINTED

at Ippeswich by Anthony  
Scoloker. Dwellyng  
in. S. Nicholas  
Parryshe.

Anno. 1548.

**[Cum Priuilegio ad impri-  
mendum solum.]**



Whose synnes soever ye remytte they are  
remitted vnto them / ande whose synnes  
soever ye retayne they are retained.



**U**nto the ryghte honorable  
and his mooste synguler good lozde / my  
lozde wene worthe . Rycharde Argentynes  
wyssheth increafe of honour peace  
and prosperous succes / in all  
his pcedinges.



**A**beit (ryght honorable)  
that the prophete of Ias  
cob was true / that the scri  
pture was not take a was  
re from Iuda / vnto the  
yme that Silo came / the  
very true Messias / both God and man.  
Yet dyd the almyghtye **G**OD punish the  
Iewes wpyth blyndnes / cheselye / for their  
Hypocrisie and Idolatrye / ande spoyled  
them of the moost holy and right gouern  
naunce. Where therfore it myght appere /  
that Antechrist was moost iustlie and laus  
fullye extirped all to gether with his vsur  
ped power / oute of this mooste fortunat  
realme / and yet the same remained in drede  
still i the temple of god / wylh his abhomina  
cion vnder the cloke of innumerable straunge  
gods / which by his persuasions were dec  
ked wylh parbys / temples golde / siluer / pre  
cious stones / and other such thinges.

spous stones and other costlie thinges / to  
spyre there by the people / both to be ser-  
uauntes vnto them / and to honour them /  
wherby (Chzist beyng clene extinguisshed)  
myserably we haue iustified the Idolas-  
tre of the Jewes / that of iust cause the  
Turke (as the scourge of God) doth ther-  
fore hate and persecute Chzisten men.

It hath pleased almightie god of his grea-  
t mercy / to send vnto vs a Josias / and a  
Kynge of moost worthye fame / clene to  
weede oute the same / commaundyng god  
and his holpe woorde frelie to be geue vnto  
to all his louinge subiectes / and Chzist os-  
nelie truelie ande syncerelye to be taught  
ande redde euery where / the which is the  
very true keye / wherby to enter into the  
Kingdome of heauen / ande the nexte waye  
to obteyne the mightie ande stronge  
swearde / for euer to beate downe the des-  
uell and hys detelie beloued antechziste.

For those trulie / did not receyue / with the  
Apostles / at the handes of the holighost /  
the auctoritie of the keyes of heauen / that  
teache theyr owne tradicions / ande not  
Chzist onelye / and the infinite mercy of  
God / And yet so moche hath been the cra-  
king of the fayned vertues of the aboue-  
named ennemy of God. Hys painted keyes



pes haue bene so moche exalted / his color  
zed lyghening / is so moche dzedde in for  
raine Realmes ( the moze pitie ) euen at  
this daye / that there by he maketh him selfe  
fe not onelie the vicare of god vppō earth /  
but also a shamefull myxed thyng / set ad  
boasted vnto the woozld / as a certeyne  
God of the earth / being both dzedde and  
honoured euen aboue God him selfe / and  
is in dede but a man of sinne / and the sonne  
ne of perditio. To the intēt therfoze / that  
thauctoize of his keyes / maye the better  
be knowen / I haue translated a sermon /  
declaring the true vse of the keyes of abs  
olution / whome the bisshoppe of Rome  
hath shamefully abused. Bewinge that for  
a token of my harte / vnto your good loz  
deshippe / that other by you ( yf your plea  
sure so shalbe ) maie haue the fruytion  
of so great a cōfozte / to the maintenaunce  
of holie learninge . That the interest of  
his deceptfull iugglinge maye vtterly be  
bannyshed fozeuer . And thus Iesu pze  
serue your lozdeshippes estate vnto gods  
honoure. Fare you well.

**C** At Appeswyche the 20 daye of Januar  
ry / the yere of oure lozde. 1. 5. 48.

**Iohan. xx. D**  
**Peace be wyth you. Lyke as**  
**my fater sent me/ even so sende I you.**  
**And whē he had saide that he bzeathed vp**  
**pon thē/ ād sayde vnto them. Receaue the**  
**holygheost/ whose synnes soeuer ye**  
**remytte/ they are remitted vnto**  
**them and whose synnes soe**  
**uer ye retayne/ they are**  
**retayned.**







**T**he lord teacheth by the  
wordes of this Gospell /  
what profit he hath done  
vnto vs / by his resurrex-  
tion / that is to vnderstande  
that by that he hath es-  
tablished and instituted a kyngdome / in the  
which it is increased / not of golde or syl-  
uer / nor of other thinges that are neces-  
sarie to passe ouer this oure lyfe / or by  
what craft or wayes those thynges ma-  
ye be inuenied / or by what reason / soche  
beinge gotten maye be preserved. Trus-  
tpe this Kyngdome whych doth consist  
in these earthely and corporall thynges /  
was institute nowe before straght was  
yes in the beginnynge of the worlde / and  
being fro that time established / it taketh  
force and endureth / and is subiect by the  
worde of God vnto mannes reason and  
prudence / Genesis the fyrst chapter / wher-  
re God saith thus. Be ye lordes vppon the  
fowles of the sea / and the birdes of the ayre /  
and vppon all thinges hauing life that  
moueth vppon the earth. etc.

Gene. 1.

The ear-  
thely kyng-  
dome.

This is the olde kingdom in the mini-  
stracion wherof / the secular magistrate is  
occupied / neither is there any nede of the

holighoost for the mynistracion of this  
kyngdome/ neither do the holy scriptures  
chefeely intreate of this/ to teache by what  
reasonnes that maye be gouerned.

But it apperteineth vnto the office of so-  
che as are learned in the lawe / to teach  
and counsell what is the reason of the mi-  
nistracion of this kingdome.

But besydes this earthely kingdome/  
ther is also an other / that is to saye / the  
kyngdome of consciences/ and a spirituall  
kyngdome/ the which doth gouerne cos-  
ciences/ and in the which it is intreated of  
these busynesses that are betwixt vs and  
God. Trulpe this kyngdome is of two  
sortes. The one was instituted by Mo-  
ses/ the other is erected and instituted he-  
re by Chziste. Where he saith. Lyke as my  
father hath sent me / so do I send you etc.

The vse of Moses kingdome is this/  
to teach vs what synne is / and which are  
trulie good woorkes and which are euell.  
Into this kyngdome must those be sent/  
which truly as yet do not knowe theyr sin-  
nes/ nor feale them. Of the whych sorte  
those are/ which are agaynst the lawe/ the  
which do teach that the lawe is not to be  
preached. Those that are soch as fele not  
the hardnes of the lawe of Moses / and  
the

The spiri-  
tuall king-  
dome is of  
ij sortes.



the wayght of the same / they can not este-  
 me as it is woꝛthp / the grace of the gospel /  
 oꝛ the benefite of Chꝛist / oꝛ with glad harte  
 to embrace the same / oꝛ to desire it from  
 the botome of their harte. Wherfoze thou  
 shalt in vaine teach amonge those moche  
 of the grace that is gotten by Chꝛist / foꝛ  
 where the lawe is not taught / ande well  
 beaten into them / there do me knowe no-  
 thing of synne / what thing it is / howe  
 great the crudelitie and abhominacion of  
 it is / and which are the true ande mooste  
 greuous sinnes / as. S. Paule doth wit-  
 nesse / sayinge. Without lawe / synne is de-  
 ad. Also where the lawe is not / there is no  
 transgression. Foꝛ howe great a thyng  
 synne is / and also / howe great the wꝛath  
 of God is against synne / it can not be kno-  
 wen but by the lawe. Wherfoze / where  
 the lawe is not pꝛicked foꝛth / noꝛ diligẽt-  
 ly and instauntly beaten in to them / there  
 plainely men are Ethnikes and Pꝛophane  
 pꝛesbꝛes / thinking the selues to do well /  
 yea / and excellently to do the thing / whan  
 they do abhominably synne agaynst the  
 pꝛeceptes of God.

The woꝛldly power doth restrayne and  
 punish / those manyfest and grosse mische-  
 uous actes ande synnes / but what synne  
 is

Wherfoze  
 the lawe  
 was geue.

is befoze God / it can neither declare nor  
teach / although he shuld take to counsell  
all the heapes of the bookes parteininge  
to the lawe. Therfoze was the lawe geue  
vnto vs / that we therby myght learne to  
knowe what synne is / for where synne is  
not knowne there is no remission / ande  
grace can not be vnderstand / moche lesse  
despyed and coueted / and moze ouer than  
is there no vse of grace / for grace ought to  
fyghe againste sinne and to vanquish it in  
vs that we despayze not.

Wherfoze lyke as it is necessarie for a  
physician (that wyll with praise professe  
his arte and be like vnto his name and cal-  
linge) to haue the vse of longe experience /  
and to be exercised moch and longe time in  
that science that he maie knowe and sear-  
che oute fyrst what / and what kynde of  
disease it is / and also what are the causes  
therof. If he shall endeuoure to reme-  
die the sicknes (the dysease not beyng kno-  
wen / nor the causes of the same foude ou-  
te) he shall rather geue a popson / then the  
remedie or helpe of the same. Euen so is it  
necessarie fyrst synne to be knowne befoze  
that grace be preached. And for the know-  
leadge of sine the lawe is nedefull. Wher-  
foze the fyrst instruction of a chrysten mā  
is dilia



is diligently to be taught / ande the tenne  
commaundementes are to be interpreted  
well and beaten into the people and that  
is necessarie to be done in sermons in the  
temples. ffor reason (as I haue saide) is  
a great deale to weake / and to full of imbeci-  
littie / with all her wysdome / ande wyth  
all the lawes and pceptes of all the learn-  
ed men of the lawe / to pafourme that.  
And albeit that we graunt / that cheselle  
in reason is placed and grafted a certeine  
knowleadge of the thinge that is honest and  
dishonest / yet is that so small and thynne /  
that it can not sufficiently knowe the malice  
and noughtines of her nature / and the  
greatnes of sinne. And therfore god hath  
instituted by Moyses / this doctrine ande  
pzeachyng of the lawe / the which he had  
ceyued befoze of the fathers.

The other kyngdome is that which  
the resurrection of our lord Iesus chryst  
hath made. ffor by his resurrection he wolde  
beginne ande erecte a newe kyngdome  
the which shuld resiste synne (when by the  
lawe they are known) death and hell / and  
doth restrayne the / take them a waye and  
abolish the / neither doth this kyngdome teach  
vs howe matrimonies maie be contracted /  
howe the prouisyon of the house at home  
and

and of the publike weale / ande Emppres  
are to be gouerned ande ministred . How  
we peace ande concozde vppon the earth  
and the societie of men is to be pzeserued.  
Howe we muste buylde / sowe / plante / and  
tyll our landes. etc. Of this (I saye)  
this other kyngdome teacheth nothing.  
But it is therfoze erected / that we maye  
knowe where we must dwell / or whether  
we must go from hence / that we maye ly-  
ue perpetuallie / when this coztuptible and  
bodely kingdome will fayle / and the con-  
dicion of thys life shall haue an ende / whe-  
oure goodes and all our faculties / honou-  
res / pzomotions / houses and landes / the  
woozlde and what so euer is in it / and co-  
meth oute of the earth / ande fynallie the  
lyfe it selfe is to be fozsakē . And trulie de-  
ath hangeth ouer vs / and is to be looked foz  
euery momente.

Of adam had not synned / than neyther  
death uoz any other calamytie shulde ha-  
ue bene fearfull vnto vs / neyther shulde  
any daunger haue bene vnto vs / by any  
kynde of euell. But nowe / thzoughe syn-  
ne / death is bzought into the woorld / and  
vppon all mankinde. ffrom the which no  
man is sure / no not foz one momente of  
tyme / foz as moche as euery momente he  
hans



hangeth ouer mā. But to what place wilt  
thou flie? Whether wilt thou turne the?  
What minde shalt thou be in than? Whe-  
ther doest thou suppose to go / when pre-  
sent death shall take the from hence? For  
this contention and for this agony is the  
kingdome of Chyiste bought / the which  
for that purpose was appointed to be an  
euerlasting kinge / that he might be lord  
of synne and of iustice / of death ande life.  
Wyth these / the kingdom of Chyist hathe  
to do. Vppon these he ruleth. He hathe  
these in his hande.

Thus the lord meaneth (in this place  
where he saith. Take you the holighoost /  
whose synnes so euer you shall remitte /  
they are retayned.) to deliuer men from  
synne / or to declare vnto them that those  
that dwell in sinne / are to be dāpned eter-  
nally. Here truely it can not be sayde that  
a woorldly kingdome is instituted of him  
(as the Pope doth gloze wyth a loude ipe  
of the keyes of power and right to loose  
and binde all thinges / and by that meanes /  
to make that fine. & hyche is no synne / and  
also that Chyist him selfe doth not binde  
or loose / and so playnely he hath made by  
that meanes a woorldy kingdome) But  
Chyiste doth here clerely ynough teach  
what

The keyes  
of Chyttes  
kyngdom/  
ande what  
they be.

what hye keyes are: that is to saye / not to  
fasten ande to loose agayne lawes / as the  
Pope / but to remytte oz retayne synnes.

The sentence therfore / and the somme  
of the wordes of Chyiste is. In this shall  
my kyngdome consist / this shalbe the man-  
ner of my kyngdom. fyrst that men maye  
knowe them selves to be siners. And tru-  
lie that busines is given in commissiō vn-  
to my seruaunt Moyses / that by his lawe /  
he maye brynge mēne into the knowledge  
of sinne / not because I wolde binde them  
(for why? they were bounde befoze / ande  
miserably chayned) neyther shall I nowe  
do first that men may sinne oz geve an oc-  
casiō to sinne / neither wil I have any thi-  
ge to do with sinne (as the Pope doth by  
his lawe and by his keyes of bindyng / say-  
inge there to be synne where none is) but  
I shall have to doo wyth them that natu-  
rally are siners / oz have synned agaynst the  
commaūdementes of God / that is to saye /  
soche as contempne God / soche as beleve  
not in God / soch as despise the woorde of  
God / soche as gyve not vnto God his due  
obediēce et cetera.

These synnes / that is to saye the con-  
tempne of God / crudeltye / blasphemie / in-  
obediēce and other lyke / are not made by  
the



the law of the Pope / but are very synnes /  
cleauing and fasted in flesh and bloude / and  
bozne even wpyth man / the which can not  
be absolued and take awaie by the Pope by  
the keye (as he calleth it) of remission and  
absolucio / after the sozte as he vseth it / but  
they cleave styll and remayne in mā as lōg  
as he leadeth this life / and he cā not depose  
or laie the a parte vtterly / but wth the life

Wherfoze that we maie scape frō these  
synnes / for the which eternal dampnacio  
remained vnto vs / and be deliuered from  
the payne of everlastyng death. For that  
is the kingdome of Chyist appointed and  
erected / and therfoze every where he calleth  
that his kingdome / not an earthely king-  
dom or woꝛldly or pollytike / but the king-  
dome of heauen / because even than it shall  
take the begining whē this earthely king-  
dom thzough death shall cease to be / that  
men may knowe howe after this life / lea-  
uing this earthely kyngdome / they maye  
come into the heauēly kingdome. Of this  
my kingdome (sayth he) this shalbe the ma-  
ner / after this sozt shal this my kingdome be  
erected / stablISHED / delated and gouerned.

With the  
kingdom of  
Chyist.

As my Father hath sent me / so  
do I also sende you et cetera.

Th

The office  
of the Apo-  
stles.

That is to saie. You Apostles and your  
successours vntill the worldes ende shal  
be my messengers or Ambassadors / by  
whome I haue purposed to reigne in all  
the worlde / so that you must take vppon  
you the same office the which I haue do-  
ne / vnto the which also I was sête. That  
is to saie / that those maye be deliuered frô  
sinne and death / whiche do feale their sin-  
ne and death / and desire to be deliuered frô  
them. And contrary / that soche as desire  
not the helpe wherby they maie be redee-  
med from them / but do put it awaie / that  
those beying bound in sinnes to death and  
detained / may so remaine. This shalbe  
your kingdome / this shalbe your ministe-  
rie or seruice / ande this shalbe your office  
that you shall take vppon you.

Vnto this kingdome it behoueth all so-  
che to submitte them selues that are p-  
ressed downe and vexed with sinne / yf they  
wilbe deliuered and lifted vp from them /  
and be partakers of the euerlasting lyfe.  
Vnto those that lygh vnder the heauy  
waight of theyr synnes / lygh groning / and  
are miserablie troubled / Chyste biddeth  
vs to saie / that they shulde be of good cō-  
forte / and not despayre because of theyr sin-  
nes / but lett them knowe that Chyste by  
his



his death and resurrectyon hath brought  
fourth vnto vs the remissio of all synnes.  
If they heare this and beleve it, they are  
saintes and they are saved. ffor yf their syn-  
nes be remitted, than hath death no ryght  
vppon them. But these that feale not nor  
knowe theyr synnes, nor are feared wyth  
the feare of death, ande do not penaunce,  
but pcedede constauntely, geving them sel-  
ues vnto bodely lustes, as the pleasure of  
the flesh requireth, and liuig after the ar-  
bitremēt of the olde man, Vnto these we  
saye by the commaundement of Chyste,  
you shall remaine in sinne, in indignation  
ande eternall death. ffor you aske no re-  
mission of synnes and mercy, ande you do  
frowardely put from you and treade vnder  
fote everlastyng lyfe.

Who (I praye the) can expresse with  
wozdes howe infinite, howe substanciall  
ande full of health this cōfōrte is, that o-  
ne maie opē vnto an other with one wo-  
de the kingdom of heauē, and close vp the  
gates of hell. ffor asmoche as in this king-  
dom of grace (the which Chyste hath in-  
stituted by his resurrectiō) we do no other  
thig thā that we speake with opē mouth.  
I remitte vnto the thy synnes, not of my  
self, or by my pproppe power or vertue, but  
b in the

in the name and steade of Iesus Christ.  
For why? he saith not that you shall remitte synnes in your name (for no man liuing can remytte or retaine synnes) but he saith thus. Like as my father hath sent me euen so I sende you. I haue not done this by my counsell or arbitrement / but for this I was sent from my father. And this commaundement I giue also vnto you / that you do the same vntyll the ende of this worlde / that you and all the worlde maie knowe this remission or retaining of synne / not to be done by the vertue or power of man / but by the comaundement of him that hath sent you.

This is not onely spoken of those that are ministers and preachers of the worde of God / but of all faythfull Christians. Here maie every vertuous man / comforte and absoile his neighbour in the agonie of death / ande other necessities ande temptacions. When thou hearest of me this worde / then doest thou heare that god will haue mercy on the / and deliuer the fro death and synne / iustifie the and saue the.

But thou sayest. I haue in dede harde the absolution of the / but who knoweth / whether it be certaine that my synnes also are forgiven befoze God? I answer. If I had said and done that / as man or of



mine owne or of any other mānes auctor-  
thorite alonely / thā so to saye and to doubte  
te / thou mightest not without cause / whe-  
ther the absolutiō geuen / shuld be hereraft-  
ter effectuell and auailable befoze God or  
no. And verely I haue hearde many / euē  
in the extreme agony of death doubting of  
this thīge / sayinge / Oh woulde to god I  
knewe certaily that my sinnes are forgouē  
vnto me. I wold buy the certitude therof  
with all my possibilities and goodes. For  
albeit he be aparaūntly neuer so good a mā  
ne that pzonouūceth the absolutiō / and as  
cōcerning his owne parson / neuer so true /  
yet he that is grudged in conscience and the  
minde that is careful / is not cōrēted with  
him / yea if thou thinkest hī to be a mā / and  
seest in hī nothīg elles than mā / than must  
thou nedes doubtē and canst nothīg sticke  
or trust vnto his absolutiō / nor any thing  
confyrmē or erecte thy mynde by it.

But if thou be certaine / and cāste streng-  
then thy mīde agāist this doubte / thā is it  
necessary that thy mīde (beig taught and in-  
stituted by the worde of God) saye after  
this sorte. Neither the minister of the  
worde / nor yet any manne absolueh me  
from my synnes / neyther hath my curas-  
té taught me so to beleue / but god (by this  
minister or faithfull Chyristiā / sheweth) is or

declarig the remission of sinnes) hath done it. This is moze certeine thā that, that is assured, for why? my lord Chyſt hath commaūded the same, where he sayd. Like as my ffather hath sent me, so do I sende you et cet. Here doth he make equall and matche those whome he ſederth, vnto him selfe, in every thinge, as moche as cōcerneth theyr Ambassage or message, that they (being sente of hī) maie do ād with expedicyn perfourme that thyng for the which he was sent from his ffather, that they maye both remitte ād retaine sinnes. This is the thing that maketh that absolution to be effectuell. Without this commaundement, Absolution shulde be frustrate and vayne.

If therfore thou (being laden with the burden of sinnes) arte vexed and troubled in mynd. If thou quake for fear of death, by whome God shal punish sinnes everlastigly, ād if thou (beinge in thys pēsyuenes) doest heare of the minyſter of the church, the curate of thy soule ād thy bishop, or els (where necessite cōpelleth, that thou canst not have the minister of the Church) of thy neighbour that pzoſſeſſeth chyzist ād cōmeth to cōfozte the, thou hearest these or suche like wordes, Dere beloued brother  
or sis



oz sister i Chzist, I see you careful ad vex-  
ed i mid, ready to fall i to desperatiō, to fe-  
ar the wꝛath ad iudgemēt of God, becaus  
se of the sines that thou perceiuest, ad foz  
the which now thou arte so moche vexed  
ad troubled, but heare ad strayght waies  
cōceiue in mide, ad cōmit the thigs i to the  
botom of thy harte that I shall now say  
vnto the. Ther is no cause why thou shul-  
dest despaire, be of good cōfort. Foz chzist  
thy lozd ad sauour, the whych for siners  
came i to the woꝛld, that he might save the  
hath geue in cōmaūdemēt, both vnto the  
ministers of the church (which foz the pu-  
blick ministratiō shalbe called foz that pur-  
pose) ad also (where necessité compelleth)  
vnto every pꝛiuate faithful chzistian, that  
by his woꝛdes, every mā shuld cōfort his  
nepboꝝ, ad i his name absoil hi frō sines.

When thou hearest this cōfozte, see that  
thou receiue it with so great ioy of minde,  
wyth so moch gladnes ad kindnes, as th-  
ough thou hardest it of Chzist hi self. So  
trulie he hath cōmaunded, saying, As my  
father hath sēt me, so do I sende you, Al-  
so vnto who soever you remitt etc. That  
is to saye, ye shall take vppō you the same  
office that I do. You shall execute the sa-  
me mynistratyon that I do. If therfore

Chzist doth  
commaun-  
de sinners to  
be remitted  
and also to  
be retained.

thou cōceyve these wordes of Chryſt / thā  
is thy harte pacified / and cōceyueth a ſub-  
ſtantial oꝝ ſure comfozte / and than maiſte  
thou ſaye wythe a mery harte . I haue hea-  
arde a man that hath talked with me / ād  
hath cōfoꝛted me . In as moche as cōcera-  
neth his owne pꝛopze parſon / I wold not  
cꝛedite the leaſt woꝛd of his ſaying / but I  
beleue my loꝛde Chryſt the which hath in-  
ſtituted this kīgdom of grace ād of remiſſi-  
ſion of ſynnes / ād hath geuē vnto mē this  
power ād this cōmaundemēt / that in his  
name they ſhuld remytt ād retain ſynnes .

Wherfoꝝ / when any ſtuous man is af-  
ſaulted by the deuell and with the ſuggeſ-  
tions of Sathan / that he is a great ſinner  
ād therfoꝝ loſt ād condēpned / than ought  
he not to deſcēd iꝛo the place of fight with  
Sathan / noꝝ to reaſon oꝝ to loue to be ſo-  
litary / oꝝ to hide hī ſelf in ſom ſecrete place  
without abytrement / but let hī come vnto  
to ſome myniſter of the church / with who-  
me he is accuſtomed to couſell in the buſi-  
neſſe apperteinīg vnto his ſoules health / oꝝ  
lett hī ſend foꝝ hī / oꝝ call hī vnto him . Or  
if peraduenture no miniſter of the church  
be pꝛeſent / let hī call vnto him / oꝝ let hī re-  
ſoꝛte vnto his frēde / whome he hathe kno-  
wē to be a louer of the woꝛde of God and  
vertu s



vertuous/ and let him complaine vnto hi  
of his sinnes/ and of what soeuer difficulté  
doth oppresse him/ and let him poure into  
his bosome/ all thigs wherewith he is tor-  
mented and troubled in mynde/ requyring  
him of his counsell/ and let him trust vpon  
the wordes of Chyist. Vnto who soe-  
uer you shall remytte theyr synnes etc.

And where two or thre shalbe gathered to-  
gether in my name/ I shalbe in the myddest  
of them. Trusting vpon these wordes/  
let hym assuredly beleue these things that  
the same brother or mynister of the churc-  
he or yf he be a vertuous frēde/ shall saie in  
the name of the Lorde/ oute of the scrip-  
tures. Euē as he shall beleue/ so shalbe done  
vnto him. Yf he geue credyt vnto the  
absolution/ by the which he hath absolyed  
hym in the name of Chyist/ then is he ab-  
solyed/ and hath remissiō of his synes. etc.

Than trulye are two or thre gathered  
together in the name of chyist/ when they  
entreate amongest them selues/ not of cor-  
porall ande earthely busynes/ howe they  
may haue great gaires/ howe they may ga-  
ther together great riches/ by what waie  
and also that may be done/ or of other cor-  
porall thyngs/ of the whych this tēporall  
lyfe hath neede/ but whē they etreate among

What it is  
two or thre  
to be gather-  
ed toge-  
ther in the  
name of  
Chyist.

them

them selues of those things which do apper-  
taine vnto the edifying and health of  
the congregation / that when in confessiō  
or elles where thou doest open thy vyces  
and temptacions / and whan he with who  
me thou doest vnlade the secretes of thy  
mynde and thy cares / doth vnderstand and  
se the to be feared and stonied with the la-  
we of Moyses / by thy synnes to be bitten /  
oppzessed and vexed and greuoulye trou-  
bled and tozmeted with the feare of death.  
And when with syghes and vnfained sor-  
rowes thou doest lamēt and abhorre thy  
life / with these and soch like wordes / which  
procede from those that are afearde in de-  
de. **I** wold to God I had not bene bozne.  
Also / **I** wold god / wold pzolōge my life /  
I wolde passe it ouer fayre other wise and  
moze holely / thā I haue don hitherto. Li-  
ke as that seruaūt doth in the gospel / that  
did owe vnto his lord x. m. talētes sayig.  
Lord or maister / be patiēt to wordes me /  
and I shall restore vnto the all thinges.

Whan therfore the minister of the chur-  
che / or who soeuer elles shalbe / begynne  
to comforte the / not after a wordly sorte /  
nor for the despyze of lucre / Cas the Pope  
doth / who sayth / that he hath power and  
faculté to loose and binde / but at no tyme  
but when thou shalt nūbye vnto him / and



will redeme his bulles/pardons and Indulgences/ but because he seeth thy carefull and to be oute of all cōfōrte/ thzough the feares of sinne and death. And therforze saith vnto the. fforlake and despise all/ thinges that are vppon earth/ as money/ riches/ all mennes doinges/ and the life. Take not vnto those thinges/ turne thine eyes/ and all thy senses from them/ but giue eare vnto these thinges that I nowe saye/ fasten those in thy minde. Thy harte is vexed/ and thou desirest nothing moze than to be deliuered oute of sorowes and care/ ande thy conscience to be cleared/ and to escape those sharpe hornes of Moles that stryketh so soze. Here I saye/ heare what thy bzother saith/ whome thou takest to thy counsell/ when he speaketh vnto the/ this sentence. In the name of our lord Chzist/ who suffred death for the. I declare and saie vnto the/ that thou be of good comfōrte/ and beleue/ and be of a good and quiet minde/ and doubt nothing/ that thy synnes are forgeuen vnto the/ and that death hath no ryght vppon the.

But thou sayest. Howe wilt thou proue vnto me that it is so in dede? I answer. Chzist oure lord saide vnto his disciples and vnto all the catholike congregation.

tion. I commaund and bidde that you re-  
mytte synnes / or retayne them / If you  
shall do any soche thyng / you do it not of  
your selues / but whē ye do the same by my  
bydding and cōmaundement / I my selfe  
do yt. ffor trulȝ / the minister of the chur-  
che that is to saye / the curate of thy soule  
and Bysshoppe / or any other who soeuer  
he be (so that he be vertuous) in this neces-  
sitē / is called ande sent therfore vnto the /  
to comferte the. Therfore thou must as-  
moche beleue him (seyng he seketh onely  
the health of thy soule) as though Chryst  
hī selfe beyng present / shuld stande by the /  
ād laying his hādes on the / shulde absoile  
the from synne. So trulȝ he saith. I do  
sende you that is to saye. I do cōmunicā-  
te ād geue vnto you full power ād cōmaū-  
demēt / to do that thing / for which I was  
set frō my father / ād that I dyd. Wherfor  
yf any mā layig his hādes vppō the / doth  
by this cōmaūdemēt of Chyist declare vn-  
to the / thy remission of synnes / it is as mo-  
che as though Chyist hī selfe had done it /  
whē (I saye) he shall do it by the cōmaū-  
demēt of Chyist. ffor yf that cōmaūdemēt  
of Chyist were not / thā nothig shuld be do-  
ne lesse. And the moost mercifull lord for-  
bid that I or any mā shuld be bold to attē  
any



any soch thig without his cōmaundemēt.

Beholde / this is the forme ande maner to remitte ād absoile sinnes. That thi ge can be done by no other reason / noꝝ by any other meanes / no other couſell / no oꝛther helpe is any where in any thing. ffoꝝ that doctrine of the Pope / is both erzonious ād blaſphemous by the which mē do pꝛofesse / that by their woꝝks ād pꝛopꝛe merites / they can obtaine remiſſiō of their ſinnes / ād therfoꝛe doth it bind mē to ſatiffactions and cōmaunderh thē / to take vppō thē a ſolitary life / oꝛ to make a pilgrimage vnto. S. James / oꝛ to builde tēples / oꝛ to edifie great Cathedꝛall churches and monaſteries / to ſinge Maſſes ād to buy Pardons and ſoche like. Theſe be not the wayes oꝛ meanes / wherby the reinygnyon of ſynne maye happen vnto the. Theſe thy pilgrimages / ād theſe thy woꝝkes ād goodes thou maiſte cōuerte ito ā other ād better vſe. In this buſines (as moche as apperteineth vnto the meanes of health) they ſhall pꝛoffit the nothig at all. ffoꝝ here it commeth to paſſe as it is ſaid / when moſes takeh vppō hym his hoꝛnes ande doth ſtrike the / that is to witte / when by the lawe / he doth declare vnto the thy ſinnes ād the greatnes and multitude of thē ande ſo doth caſt the into quaking feares

and desperation. Than arte thou no longer in that greate nombze of men that are full of securite/ and haue forgotten to sorrowe/ and can not repent/ and are obdurate/ but in that litle nombze of these that do acknowledge theyr miserie and sinnes/ and do fele them / and therfoze they wepe/ waille and tremble at the rusthyng of a leafe / and at the shadowe of a rede that is moued. Vnto those a helpe is prepared.

Vnto those Christ saith I / I saye / haue instituted and establisshed that kingdom of grace/ which shal consume/ abolish swallow vp and destroye synnes and death/ and shall bringe vnto the iustice/ and lyfe.

Saye not therfoze. Where shall I fynde it? where shall I seeke it? Muste I take any Iornale towardes Roome or towardes Ierusalem? Not so. For if thou shuldest ascend into heauen with golden ladders / if it might be brought to passe / yet shuldest thou not obteyne that thinge / by this meanes / that thou desirest. But this thou must do. Beholde and faste in thy minde these wordes ande commaundement of Christ. Who sayth / I sende you etc. As who shulde saye. It was nedefull that I shulde come fyrst vnto you / that I shuld declare vnto you by the Gospell or glad tidynge



tidinges / the will of my father / and that I  
shuld institute sacramentes and absolutio-  
oz elles you could not haue come vnto  
me. Truly because I can not be corpor-  
rally in all places of the woorld vnder a  
visyble forme / neyther shall I be alwaies  
pzeent in this pzoopze parson / therfoze do  
I that that my father hath done. He hath  
set me into this litle age of the woorld / ito  
Iury / that I shuld teach in it. But what  
taught he? He taught the glad tidiges for  
the cofozte of miserable synners / that we-  
re in Iury / he healed the sycke and dyd res-  
uscitate the dead. This was the worke  
and ministerie geuen vnto hym in com-  
maundement. For this was he sent from  
his father. There and to this was he who-  
ly geuen. In those places was he couer-  
saunt / and dyd his offyce with faythfull  
intent and sedulite / not in the Courtes of  
noble men / amongest glotons / smelkitchis  
these raueners moze lyke swyne than men /  
not with Annas and Caiphas and other  
Iusticers / ryche and wise befoze the woorld /  
and soche like mene / but amongest the blide /  
the lame / the dismembzed / the halting / the  
lepers / the deafe / the dead and amongest the  
myserable shepe that were wretchedly se-  
duced and strayinge abzoade. With those  
was

was he present / those dyd he make of / these  
he did he helpe / curyng them both in body  
and soule / bzinging vnto them the moost  
prezious ande inestimable treasure of the  
worlde / which no creature hath (moche  
moze can it not geue it) excepte it receaue  
it from him / that is to saye / Justyce ande  
euerlasting health.

Thus sayth he here / You shall also .  
do it in all places wher as you shall come  
And for that same cause I sende you / that  
you runne and be my Apostles ande mes-  
sengers thzough all the worlde . And vnto  
to this office you shall ozdaine ad appoin-  
te others also / the which maye teach ande  
do the selfe same thyng / vnto the whiche  
I was sent from my father . And you are  
sente by me / vntyll the worlde ende ande  
I shalbe alwayes present with you / that  
you maye knowe that you are not they  
that do that thyng / but I by you.

By the force and strengt . of this com-  
maundement / we also haue obteyned po-  
wer ande faculté / to comforte the sadde  
and carefull consciences / ande to absoyle  
them from synne . Ande we knowe when  
we execute this mynysterpe oz exercyse  
this acte / that we our selues do it not / but  
that Chyyst hym selfe doth it.

Wherfor  
ze eues



2e every vertuous man / in this case ande  
busynes / must thynke / whē he heareth his  
curate or the preacher so in the pulpit / that  
he heareth not man / but God hym selfe  
speakinge / than maye he be certeyn / eande  
appointe in his mynde / that he hath re-  
ceaved full remyssion of all hys synnes /  
neyther is there left any sticking or dou-  
bte any moze . For trulpe Chziste ha-  
the so instituted by his resurrection / that  
if any man that is lawfully called the my-  
nister of the Church / or who soever fy-  
nally in extreme necessyte doth absolve  
from synnes hys neyghbour that is asto-  
nyed and doubtfull in mynde ande desy-  
rous of comforte / the same is of so moche  
effect and value / as though GOD him-  
selfe had done it / if trulpe it be done by his  
commaundement and in his name.

Wherfore / when two after this sorte  
intreate and talke betwixt them selues /  
they are gathered to gether in the name  
of **CHRISTE** . For lyke as it is  
aboue sayd vnto vs / none of the hē hē / he-  
re desyrez or seketh for the goodes of the  
other / lyke as the Papistes and gapers for  
advantage do / which do not onely pol but  
also pill the Church / which do synge ande  
dystyll

The anari-  
ce of coue-  
tuousnes  
of the Pa-  
pites.

The sayin-  
ge of a faith-  
full myn-  
ster vnto  
the sycke.

distill into the sicke soche or like woordes/  
O man, the houre is now at hande that  
doth call the from hēs. Remembze howe  
thow wylt dispose thy goodes and thy fa-  
culties, that they maye be bestowed into  
vertuous or Godly vles. See that thou  
forget not thy wretched soule, and see that  
thou prouide for the helth of it. Gyue vna-  
to vs one parte of thy goodes, and we shall  
praye for the, ande we shall do many good  
woorkes for the, and the merites of all our  
good woorkes, shalbe comune vnto the,  
with vs. This doth not he, which is gods-  
ly in dede speake vnto the sicke, but vseth  
these, or soch like woordes. O my frēde the  
opportunitē of the place and time, or the ca-  
se of thy infirmitē doth not now suffer  
vs to have many things to do of thy mo-  
ney ande of thy earthely goodes, let other  
men take cure of those. I see thy harte  
to be troubled or stryken wyth the feare  
of death, and that thou arte in conflict with  
desperatyon, and that thou haste not suffi-  
ciēt helpe of thy selfe wherby thou mayest  
be able to rydde thy selfe oute of that daū-  
ger, and confirme thy minde against those  
fearefull thynges. But take a good harte  
vnto the, Chzist hath instituted a kyngdom  
in earth full of consolation and beatitude/  
when



When he sayde / like as my father hath sent  
me so do I send you / with these wordes / he  
hath consecrated vs all to be priests / for  
this purpose / that one shuld declare vnto  
other the remission of synes. And therefore /  
I now come vnto the / in the name of the  
same oure lord Iesu Chyist / and I bidde  
the to be of good comforte. There is no  
cause why thou shuldest feare. There is  
nothing why thou shouldest quake and be  
of a desperate minde / as though ther we-  
re no solace / helpe or counsell any where.  
Dost thou not heare that Chyist came  
not for the iust / but for sinners to the pur-  
pose to saue them? Wherfore take a good  
harte vnto the / trust assuredly / receiue this  
glad tidings wyth a glad minde / and wyth  
thy harte redde vnto him thākes for this  
tidings whiche he bringeth vnto the by  
me / without all labour / care and charge  
of thy selfe. And besydes this / also he hath  
geuen commaundment / that I shuld re-  
mytte vnto the thy synnes. Wherfore I  
forgeue all thy synnes vnto the / in the na-  
me of the father / the sonne and the holy  
ghost. Wherfore / now wyth a glad mi-  
nde / saye these wordes. O most mercifull  
God. O heauenly father I thanke the /  
that thou hast forgeuen vnto me my syn-  
nes /

nes: by thy derely beloued sonne Iesus  
Christ noz doubtte not. but of the lord hi  
selfe the hauenly father thou arte absoly  
ed of thy vniuersall synnes.

Of this thou seest / that these wordes  
of the office of the keyes / doth i no wise co  
fyrme and establish the tyrannie of the po  
pe. For christ did not therfore giue these ke  
ies. He did not therfore institute this minis  
terie: that I shuld eriche the / or thou me /  
or that I shuld be lord ouer the / or that  
thou shuldest be compelled to be subiect vns  
to me / as the pope doth conuerte it into  
worldly power / magnyfycence and domis  
mon by the whiche acte he letteth forth ad  
doth testifie / moost manifestly / that he  
hym selfe is a grea: Rymbaulde / Antechrist  
hym selfe / moost wicked / full of contu  
macie ad a despiser of G D D / a blasphem  
er and a mocker of C H R I S T ande  
the traitour of his Church. For Christe  
woulde not this / as I haue sayde. He  
hath not by these wordes instituted any  
worldly Kyngdome and tyzanny / but he  
had an eye to this purpose / this he wolde /  
and therfore he dyd institute it / that com  
ming vnto the / wastlyng with despera  
tion / and groping vnder the harde bur  
den



den of synnes (whether it be in the great  
agony of death / or any other tyme) I  
shuld saye vnto the (intending to lyfte the  
bp with comforte or counsell) let power/  
money / honoures dygnities and ryches  
be remoued hens farre of / now we may thes  
re not / neither ought any respect to be had  
of those thinges. But now we must we be  
cwyrt vs entreate and talke of the kyngs  
dome of Chyste / by the which onely / and  
by none other thou canst be deliuered fro  
synne and death.

This truly is not a forrayne ande a  
worldlye power and dominion / but it is  
an office and a ministerie. For here truly  
I seke for nothing of the / I neither haue  
ke nor wowe for any thinge wherby I  
maye be enryched / or to be lord over the /  
and wherby I maye make the subiect vnto  
me / and to make the my handseruaunt /  
but I serue ande do exhibit the greatest  
offyce that maye be vnto the. I brynge  
vnto the a great and inestimable treasure /  
not golde or syluer / but where as thy hart  
that is oppressed wyth heauy care / doth  
coveit to be comforted / deliuered ande  
confyrmed / ande to haue **GOD** mercys  
full vnto the in heauē. Therfoze come I

unto the bzīging vnto the/ the moost true  
Gospell oz tidings that is moost gladdest/  
moost pleasaunt and moost to be despyed/  
not of my selfe/ not of my good intent/ oz  
of my pꝛopꝛe couंसell/ but by the commaũds  
demēt and message of Chꝛyst. Who saith/  
Come pou all vnto me/ that labour ād are  
ladē/ I shall refresh you. Also/ These thi-  
ges whiche ye lose vppon earthe/ shalbe  
rewarded in heauē/ oz els ( as he sayth here )  
Vnto whome pou shall remitte their sin-  
nes/ vnto the are they forgeuen etc. Is  
not thys to serue? Is it not an office that  
is greatest of all? and not to be compared  
withall for any mā to do the better/ when  
thankfully I bzinge vnto the an inestima-  
ble treasure that is heavenly ande euerlast-  
yng. Whypche neyther thou / noꝛ all the  
woꝛlde with all the goodes ād riches in  
it cā neither match noꝛ buy with money?  
For what are the vniuersall treasures of  
all the woꝛld/ the Jewelles of all kinges/  
crownes/ goodes/ golde/ pꝛecious stones/  
and what soever it maketh moost of/ ande  
doth wonder at it/ what are all those thi-  
ges in comparyson of this treasure/ that  
is to say/ the remission of sinnes/ by the wh-  
ypche thou arte deliuered from the tyꝛan-  
nye of the Deuell/ of death ande of hell.

And



And arte certyfyed that God the heauens  
lye ffather wilbe mercyfull vnto the. And  
so mercyfull, that for Chrystes sake, thou  
must be the sonne and heyre of God, ande  
the brother and coheyre of Chryste. Wher  
foze soche ande so great a treasure as this  
is, can not be bought or solde, or wayed es  
qually with money, the which thyng the  
same our Judas Iscariot the pope hath  
done. For excepte it be geuen ande taken  
thanckfully, and wyth mere grace, ther is  
no cause why that thou shuldest trust to  
enioye the same thyng, or to take by it any  
commoditye. For the gyfte of God is not  
gotten with money.

Truly I would not that any mā shuld  
thynke that I haue spoken these thynges  
as though nothyng ought to be geuen or  
employed vppon the mynysters of the ch  
urch which syncerely and trulye teach the  
woorde of God, wherby they may nourish  
them selues, the which thinge at this daie  
certeyne parsons do gladlye in many pla  
ces, which do so envie their curates ande  
ministers of their churches, that almoste  
they numbre ande measure everye morsell  
of meate that cometh within theyr As  
wes, by all waies ande meanes that they  
can. They strale and pike vnto them sel

nes those ecclesiasticall goodes / wyth the  
which the pastours and mynisters of the  
woorde of God ought to be nourished.  
And in so doyng they declare opely / that  
theyze studie is to dzyue the ministers of  
the worde vnto extreme pouerte ad dau-  
ger of famyne / and so to dzyue them from  
them / that there maye be none to teache /  
oz to checke their vices . Truly what dis-  
turbaunce hereafter shall come . What  
desolation of the Church . What myserie .  
Howe great a barbarousnes shal there of  
followe shall proue that / and that shoz-  
tely / excepte the magistrates fynde some  
remedy for this myschefe . In no case  
therfoze do I speake these thinges / noz  
yet so these thinges ought to be vndersta-  
de / as who shulde saye / that nothing shuld  
begeuen vnto the ministers of the Chur-  
che . For these thinges are deuote wnto the  
wherby they may nourish ande susteyne  
commodiously and easely / them selues ad  
their familie . For except they haue wher-  
wyth to lyue / wherwith to cladde them-  
selue / where to dwell / and howe to defen-  
de them selues / agaynst the iniurie of col-  
de ande heate / they can not longe do their  
office / but they shalbe compelled ( forsak-  
kyng the offyce of teachyng ) to seke  
and



and finde howe to kepe them selues. The  
which thinge when it cometh to passe, the  
Gospell can noth longe remaine. The  
which thing the deuell doth ad seeketh for  
the same purpose, that by this occasyon he  
may take oute of the way and let the does  
trine of the Gospell.

And that thinges are dewe vnto them,  
wherby they maie aptely nourish the sel-  
ues, Chziste doth teache that openly wher  
re he saith. The labourer is worthy of his  
reward. S. Paul also. He that is instruct-  
ed, must communicate vnto him that doth  
instructe him in all good thinges. And he  
dothe adde a terme, wherby iustly those  
wicked parsons ought to be feared, the  
which is this. God is not mocked. Also. 1  
Timoth. the. 5. Seniour oz prestes that  
are righte in auctorite, oz that do gouern-  
ne well, are worthy to be had in double ho-  
nour, specially those that by worde and  
teaching do laboure. If that therfore re-  
pendes be geuen vnto other that are pub-  
like officers in thinges that they serue vnto  
to a communaltie, that by the same they  
maye with moze expedition serue the turne  
wherunto they are called, much more  
is it dewe vnto the ministers of the worde,  
for trulie when we haue wyth all dili-

A Appende  
is dewe vnto  
to the mini-  
sters of the  
Church, by  
the ordinau-  
ce of God.

gence and good will / geuen vnto them all  
thinges / wherby they may lyue commo-  
diouly / yet must ye saye this . This  
stipend / this money oz this grayne which  
we geue vnto the curate oz minister of the  
worde / we geue it not for sermons oz ab-  
solutio. (the which are not the ppropze thi-  
ges of those ministers but of God / ande  
therfoze they can not be solde of them for  
money ) but for as moch as God hath so  
ordained / that we shuld heare ande recea-  
ue the worde and his Sacramentes / of  
meane. Therfoze is it necessarie that they  
be nozished of the comun charge / oz of the  
publike treasure / oz by our comune wa-  
gis . And we shall geue the with glad mi-  
de / that they maie haue wheroppo to liue /  
and that by that wayes they maie wyth  
better expedition do theyr office . The  
which thinge if it were not done / they shul-  
de be compelled to renounce their office /  
and so shulde we be spoiled of the doctri-  
ne of the Gospell.

These thinges are moost true / and in-  
dede of necessitye must be so done . Fur-  
ther moze / if the doctryne of the **GD** **S**  
**P** **E** **L** **A** ought to be Preached purely  
and to be sett ouer oz left vnto the pos-  
teritye pure / We must prouyde not  
one!



onely for the ministers of the worde a com-  
 modious lpyng/ but we must beware ad  
 warthe with all care ande study also / that  
 the places appointed to teache in / or scoo-  
 les of learning / maye haue apte Parsons/  
 and that wi houte difficulté the rulers of  
 the scooles and the teachers of childeren  
 may haue also meate and dzinke and sti-  
 pendes wherby they maye commodious-  
 ly susteine them selues / wherby those ma-  
 ye be bzought vp / which in time to come  
 maye be not onely comune preachers or  
 onely apte for that purpose that they ma-  
 ye instructe with the word some one chur-  
 che / but soch also / that maye gett vnto the  
 that doctryne and faculté that they maye  
 be able not onely to teache in a pulpit / but  
 also to contynue and resiste these that ma-  
 ke sectes and madde raging spirites / ande  
 soch as are foolishly insensed with false  
 opiniõs. ffor this vse not onely the Prin-  
 ces and magistrates / but also the Cytezens  
 and all the people of the countrey ought  
 comunely to giue some parte of their fa-  
 culties / that scoles might be preserved /  
 and that the church maye alwaies haue  
 such men / the which trulie she can not lac-  
 ke / if the purité of the doctrine and the he-  
 alth of the cõgregation or churche ought

Stipendes  
 must be ge-  
 uen vnto  
 Scholemas-  
 ters

to be maynteyned.

For of these chinges that you haue heard / you maye easely gather / howe great and howe incomparable a treasure and not able to be esteemed / is the purpte and absolu.ion of the Gospell / if it be heard and receaued in a true sence of a right and lausfull minister / when he cometh vnto the being sicke / and dothe comforte the / thou oughtest assuredly to perswade thy selfe / and to beleue / that Christ the lord him selfe doth come vnto the and comforte the. For no man wold euer so presume to come so vnto the / without the commaundement of God / neyther coulde any mā helpe the with comforte or counsell / or gyue the any ayde. Nowe truly / seing thou hearest that God hym selfe doth commaunde it / thou maist without doubte / and with a glad mynde saye here christe him selfe cometh vnto me / in my confessor or curate. For he doth not speake his owne but the worde of god / for the whych he is sent and the which is geuen in commaundement vnto hym of God. This / whan a mā hath perswaded with him selfe / that God hath sent him / and hath comaunded those thinges to be declared / than doth the feare and the carefulnesse of the conscience decrease



crease and is quenched / than is the minde  
erected and pacified wiche comforte / and  
beginneth to haue a good hope / neyther  
is there than any cause why to waver and  
to be in doubtte ande to be in a wane hope  
and to sticke in doubtte. The whych thing  
must nedes be in those that followe the  
doctrine of the pope. For that doctrine  
taught that men ought to doubtte / neither  
dyd that absolve anye man from synnes  
excepte he departed with sufficient ande  
due iustice / and full contricion / ande had  
confessed all his synnes. Here was no men-  
tion made / not so moche as a worde of  
faith / ande of the vertue of the keyes that  
are institute by Chyiste. Truly this doc-  
trine ande knowledge was so obscured  
and vnknewen / ande playnely buried /  
that I my selfe / euen than whan I was  
made doctoꝝ / (which certeynly ought by  
no meanes to be rude or ignoraunt in  
this matter) dyd thinke no other wyse /  
nor taught other wyse / then that than fi-  
nally the synnes to be remitted vnto me  
and vnto other / if we had done / or had to  
a full and iuste sorte perfect or due contri-  
tion / ande were confessed. But of a trus-  
eth / if oure synnes shuld not be forgiven  
vnto

The Pe-  
pes doctry-  
ne of abso-  
lucion.

unto vs/ befoze that we with our cōtriti-  
on oz compunction and wyth other good  
woozkes shulde waie downe the same/ and  
befoze that nothing might be required in  
them/ than myght I neuer trust for any  
remission of sinnes. For I can neuer de-  
termyne with my selfe that I haue done  
full and iust contrycion/ and therefore ac-  
cordig vnto that/ no man can absoile/ whe-  
ther he be Pope oz any other what soever  
he be.

So by the poppysh lyes the consciences  
are miserably seduced and called away fro  
the woorde of faythe and the commaun-  
dement of God/ vnto his vncerteyne cons-  
trition and compunction of harte. And  
this theyr doctrine hath gotten by extor-  
tion infinite sommes of money/ and hath  
encreased them with great ample ryches  
and kyngdomes. And by thys meanes al-  
so/ so manye Temples monasteries great  
Churches/ ande Cathedrall Churches/  
Chappelles and Altars are builded and  
indued withe large oz ample gyftes ande  
costes. And at thys dape theyr are bulles  
and Poppysh pardones that are sufficiēt  
witnesses of these thynges/ and doth con-  
fyrme those buyldinges ande gyftes/ by  
the whiche the **Pope** hath wretche-  
lye

The occasy-  
on of the po-  
pish power



the deceiued all the woorld / ande hathe  
by these faierynges / or buyng and sellig=  
done so moch harme vnto the Church of  
Chzist / that no man can compzyle wpyth  
mynde / noz expzeſſe with woordes the gre=  
atnes of that calamité and iniurie.

For that cause / we do often and diligēt=  
ly exhorte. And let those with vs with cō=  
tinuall studie do the same / that in this case  
doth helpe vs / as manie as maye / that ſco=  
les / curas and ministries of the woorld / be  
earnestly maintained / least soche an other  
erzour / or rather worſe (the which thing  
Sathan doth endeavour with the greateſt  
studie that he can) crepe in againe. If tru=  
lye we wpyll pzeuent and withſtande this  
miſchefe / that cā no other wiſe be done bet=  
ter / than if the youth euen from theyr yon  
ge ande tender age / be well ande vertu=  
ouſly taught and bzought vp / the whiche  
ſucceeding after vs / when we are departed  
vnto Chzist / maye not onely ſet forth and  
beate into the people diligently the pure  
doctrine / but alſo maie defend the ſame /  
againſt madde raging and erzoniouſ tea=  
chers / and put of wycked and falſe opiniōs  
For trulye it is a great benefyt of God /  
when ſoch parſōs are apointed miniſters /  
the whiche do ſyncerely teach the woerde

The mea=  
nes to con=  
ſerue the  
Goſpell pa=  
re.

of

The neces-  
sitye of sco-  
les.

of GOD rightly and purely. And besydes those also, it is necessarie that some be that can p̄serue learning, and defend the same, least the Church be infected and corrupted with theyr popson and wicked errors. f̄or that purpose it is necessarie, that vniuersities or scooles be maynteyned, from whence such men do at length come, the which may fyght or contend for the doctryne, ande p̄serue the purité of the same.

When truly we do employ to this purpose either our labour or faculties, that such men maye be in the Church, that maye teache purely and that may also cōfōrte the sorrowfull ande afflicted consciences, according vnto the commaundemēt of Ch̄ist (as we haue sayde) and may refraine and conuince the wolues and wicked doctours. And when those haue well p̄ouided for them thynges necessary, and large and due stipendes, than that ought not to be adiudged as a sufficient recompense, wagis or p̄rice, for those benefites which happē vnto vs by thē, but it must be thought that it is a thankfull sacrifice, and a geuing of thanks and a due paye se vnto God. And also we must diligently praye, lyke as Ch̄iste doth admonish vs, that

Prayers  
must be ma-  
de for the  
preachers  
of the chur-  
che.



that he will bouchsafe to sende soch woꝛke  
hemen into his haruest. ffoz why? teas  
chers trulpe shall alwayes be / but excepte  
he send them / they shall not be Godly /  
faithfull and pure.

After this foꝛme is it ryghtly taught  
and beleued of the kyngdome of Chꝛistes  
and of the power and ministerie of the ke  
yes. Ande if we directe our selues after  
this foꝛme / than remayne we Chꝛistians /  
and than maye we parfoꝛme the offyces  
oz dueties that we owe both vnto God  
and man / and sone dyscharge oure selues  
from all kynde of doctrines ande opinia  
ons / and to iudge of them rightlye.

And then also shall we giue G D D than  
kes from our harte / that he hath delyue  
red vs from the toꝛmentes / slaughte  
house and tyranie of the Pope / who doth  
couert the power of the keyes into a cer  
taine clere ande infinite power / ande by  
roare ande a worldly dominion / when  
notwithstanding the power of the keyes  
was appointed and ordeyned of Chꝛyst /  
foz this ende ande vse onely that that trea  
sure shuld be offered and exhibited vnto all  
the world / the which may be waied dow  
ne and bought with no sommes of money

The ende  
of the keyes  
of Chꝛist.

noz with no riches' sauing that we must  
reKifie and declare our benigntie, pietie oz  
godlynes ande gratitude, with our benefi-  
tices, liberalite of our faculties, ad with  
our offices, towazdes those that do exee-  
cute this ministerie, the which are woꝛ-  
thy of double honoure. . . Timothy. 5.

Let vs therfoze geue thākes vnto Chꝛis-  
te our loꝝd, that he hath by his resurꝛec-  
tion institute soch a kingdome of grace,  
foꝝ this purpose, that we shuld haue ande  
finde in that in all our necessities ad trou-  
bles, alwayes a pꝛesent help and a sure cō-  
foꝛte, neither is this treasure to be sought  
foꝝ oute of regiōs faze of, neither is ther  
moch labour oz paynes to be spent foꝝ the  
same, neither are great costes to be done  
when we buy it vnto vs. foꝝ Chꝛist hath  
geuen commaundement and full power  
vnto his Apostles, yea in necessite vnto eu-  
ery vertuous mā that beleueth in Chꝛist  
euen vntill the woꝛldes ende, that they  
maye erect ad cōfirme those that are wea-  
in faith and ready to fall into desperatiō,  
wꝛth comfoꝛte. And in his name foꝝgiue  
Synnes. e. c. Of the which thing let  
this be spoken suffyciently.

¶ It is.

A faulte in the. ii. leafe, iii. l. yne the scrpyture  
reade the scepter was not.



